Surára
Pakidái

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802 Then comes much -- pruká -- and very much -- pruká, pruka. The opposite of that, little, is called -- porkotauê. One hand is called mahõn imêk, and both hands, porokabõ imêk. The fingers -- imixõk -- are never used as an aid in counting.

802 The Indians named, to be sure, can determine at a
804 glance whether a quantity has become larger or smaller, but they do not have any way of expressing it in numbers. For example, if 20 arrows are standing together and one increases or reduces the bundle by only one during the owner's absence, he will notice this change at once upon his return.

805 The day begins with the rising of the sun -- petamahujehâu --
821 (Surára), -- bemututuorelí -- (Pakidái) and ends with the setting of the sun -- peimaujaâuk -- (Surára), -- betamtíte -- (Pakidái). The place where the sun rises, however, is called peiuxomoprahomoprariekohê by both tribes, and the place where the sun sets, peiuximaakuimate. The rhythm of the day is determined by the position of the sun -- peniboínxi -- (Surára), -- benibeũx -- (Pakidái), the degree of light, the temperature fluctuations, and the wind -- ibokõ -- (Surára), -- yarí -- (Pakidái). In the morning, I was told, a light wind is usually felt, at noon it is almost always calm, and in the afternoon it blows somewhat stronger.

The day is called petamháruk, the morning benahá, the evening -- petamahuwetehaũk --, and night -- petamatíti. There are no designations for noon and midnight, nor for year, month, and week. One speaks only of the dry season -- peuhaxtiũ -- and the rainy season -- peuõnk.

821 Besides the word for moon -- perimbó --, there are also designations for new moon -- istoríbe -- and full moon -- perimbóabreu --, as well as for eclipse of the moon -- peauíbe -- (Surára), -- hubári -- (Pakidái). The eclipse of the sun is called xomoka by both. There are no special names for individual stars and constellations; one merely speaks in general of stars --
000 purimá -- and big stars -- purimá breu. /The "Bibliography," pp. 120-129, is omitted in the translation; see the foreign text./

/487 cont./

804 They determine measures by comparing one thing with another. Thus, a man lies down on the ground to determine the distance which separates the posts which he is going to plant for setting up his hammock. In the same way the Indian measures the size of his belt by means of a string before making himself a woven cotton belt of the same length as that obtained with the string.

Weights are determined by lifting the object and mentally comparing its weight with that of other objects which have been lifted previously.

805 Time Reckoning

The Guaika /Waica/ divide the solar day as follows: morning, while the sun rises; the period of midday, while the sun is high in the heavens; afternoon, until the rapid setting of the sun; and night. A more precise time of day is indicated by pointing to where the sun is at the moment, where it was, or where it will be when a certain event will occur.

A period of time is correlated approximately with the distance that can be covered during this time. For example, they say: "We shall arrive at the house when the sun reaches that height (and they point to it)." Or they would say: "He will be back in the time that it would take you to go from here to the river."

The Guaika do keep count of the days. They count the weeks by the phases of the moon. They also count the lunar months. The seasons of the year are reckoned according to the cycle of the fruits. A year is the time that passed between two similar harvests.

114 Birth

This part of my essay has been kindly written for me by Mr. Edwin Killam, to whom we must express our thanks for his esteemed collaboration.